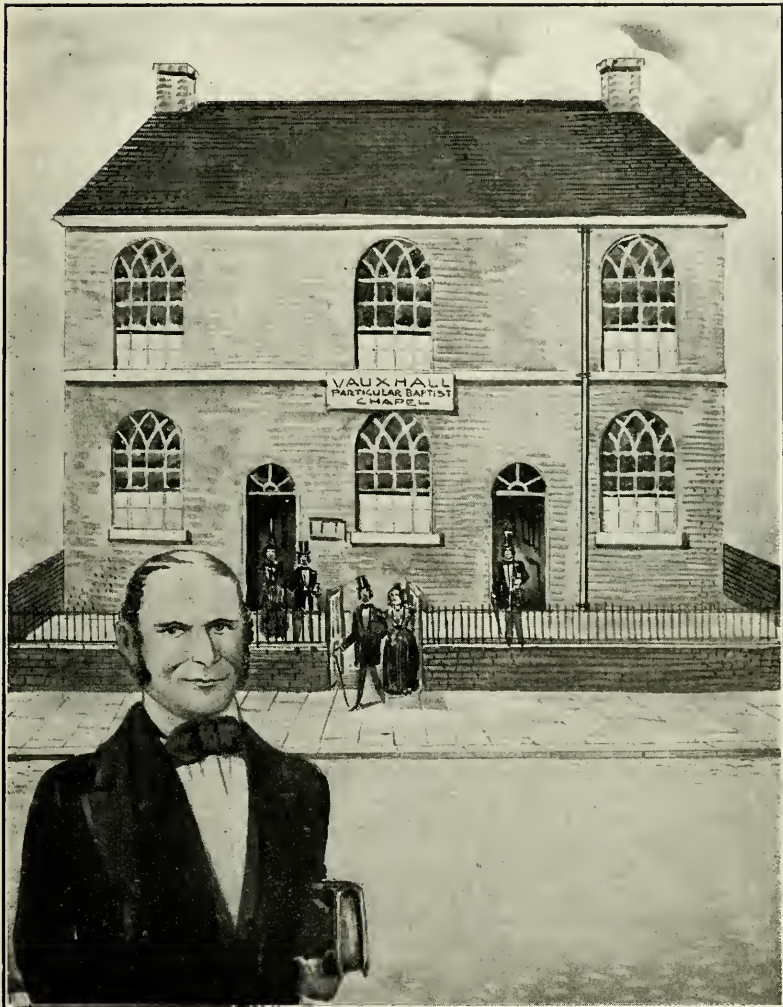


# THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840



Painting for the *Millennial Star* by G. H. Lugsdin of London.

**Preston's Vauxhall In 1837**

*The Church Enters Its Hundredth Year In Great Britain.*

(See article page 474)

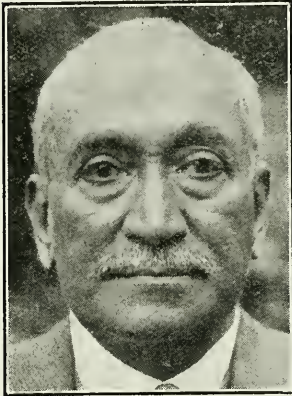
## THE ESSENTIAL BASIS OF RELIGION

By A. YUSUF ALI, M.A., LL.M., C.B.E.

PRINCIPAL OF THE ISLAMIC COLLEGE AT LAHORE, INDIA

**T**HE whole air is ringing with cries of world unity and world brotherhood. Let us examine how near we are to achieving it, and what is the best method by which it can be made real and permanent.

If we consider the marvellous development of communications in our own day, it seems strange that human solidarity should not have kept pace with these mechanical developments. From the horse-drawn coaches of the nineteenth century we went on to motor-cars with a speed of twenty or thirty miles an hour. Now Sir Malcolm Campbell achieves a speed, on land, of 300 miles an hour and the internal combustion engine is giving us every day more and more command of the air. We have air-lines and air-routes scattered all over the world. The aviation record is held by the Italian Agello at 440 miles per hour. The sea voyage from England to India round the Cape, which took five or six months in the sailing ships of Warren Hasting's day, was shortened to three weeks by the Suez Canal steamship route of the latter part of the nineteenth century.



*Art Photos, London.*

**A. Yusuf Ali**

Religion, not politics, is the cure.

contact between different races and people, but even that is doubtful. After all, the ordinary business of everyday life looks solely to the simple material needs and no higher. The real contact of mind with mind comes only when there is behind it a real desire to know and understand human personality in diverse and even unfamiliar forms.

Economic considerations have always played a large part in the lives of individuals and in the policy of nations. But in our own day, with all the complexities of modern life, we are apt to think of many other interests in economic terms. Our politics are coming to be more and more dominated by economics. Family life is undergoing strange transformations. It is becoming more and more fashionable in our education to emphasize the economic factor in both college and school curricula.

The growth of tariffs has made economics the main pivot on which national policy turns. God's earth is spacious, but economic nationalism has made it very narrow, and broken it up into a number of units mutually jealous of each other. Racial antagonisms are also being coloured more and more by economic jealousies.

But it may legitimately be asked, "Have these mechanical facilities of communication brought men's minds and hearts nearer?" It may be that there are greater facilities of mental

Many of us, who, after the Great War, hailed the foundation of the League of Nations as heralding a new era of peace and goodwill among men, have had shocks, disappointments, and disillusion. The leaders of nations are genuinely anxious to remove causes of difference and to build up a system of mutual understanding and mutual cooperation, but it cannot be said that the path before them is smooth. All sorts of barriers lie in their way.

#### From a Scholar

FROM the high vantage point of one who has carefully studied all of the great religious movements in the world and mingled intimately with their adherents, this brilliant article comes to readers of the *Millennial Star* from A. Yusuf Ali. It was presented by this erudite Indian and Moslem as the opening address at the World Congress of Faiths in London. The author graciously gave his personal permission to the *Star* to publish his remarks.

Not only is Mr. Ali principal at Islamic College, but he has served as judge and deputy commissioner in the Indian Civil Service and as one of India's representatives to the League of Nations (1928). He was president of the All-India Muhammadan Educations Conference (1910), and has written numerous books on Islam economics and sociology.

Mr. Ali has lectured at the University of Utah in Salt Lake City, and cherishes the memory of visiting President Heber J. Grant.

When we hold a World Economic Conference, currency questions and tariffs are found to be intractable barriers. During the present Italo-Abyssinian dispute, the question of an even and just distribution of raw products among many competing nations has been raised and not solved. When we hold Disarmament Conferences, questions of Ratios, Parity, and Security are raised. Nations are not yet ready to trust each other. The formula of "collective security" which has figured so largely in recent discussions is itself evidence of the distrust which individual nations feel one against the other. While this distrust continues, we can make no real progress in either disarmament, or in the reduction of tariffs, or in free travel or in real inter-communication between one country and another.

Fear, distrust, selfishness, jealousy, arrogance, or a sense of superiority—such human weaknesses can never be eradicated by political institutions, however wise and efficient they may be. Ultimately the whole brunt of the fight against these moral evils must be borne by Religion.

Even taking human beings as they are, with their different religions as we find them, it is, I think, possible to build up a sense

of mutual understanding, which will go far towards eradicating the evils of the conflicts whose climax expresses itself in war, boycott, or economic struggles between nation and nation, class and class, interest and interest. In the modern world, armed conflicts are so costly and so enormously destructive even to the victors, that they are undertaken only after tremendous preparations. But other forms of conflict—continuous and insidious—are waged daily, and even become the ordinary stock-in-trade of journalism, platform oratory, and herd-instinct patriotism.

Can we not expel this kind of poison from our social and international system? Only religion can do it. I mean by "Religion"

that mode of looking at things which postulates the oneness of humanity, the ideals of peace, justice, and righteousness under the divine government of the world, and the responsibility of man to the voice of a God-given conscience. That is worth appealing to. Such appeals are made from time to time, but we must organize our spiritual forces, and consciously cooperate with men who share this faith, however widely divergent their views may be on doctrinal matters. I think that this is possible. I know from my own experience that it is possible as between individuals. And, after all, what are nations but groups of individuals? If men of goodwill can band themselves together, they can act as a leaven and influence large masses of humanity.

**L**ET me describe my own personal experiences as one who has lived and mixed with people of almost all the religions in the world. I think I am entitled to say that, however human nature may be overlaid with baser motives, there is always latent in the human heart a spirit of sympathy, love, and service, which I consider to be the essential basis of Religion.

There are in India, as you know, people of many races and religions living side by side. It is true that in recent times there has been a great deal of racial and religious antagonism, mainly due to political manœuvring. But individuals find that where there is any mutual desire for peace and goodwill the human heart responds in spite of differences in race, religion or community.

I have travelled through nearly all Muslim countries—Arabia, Egypt, Palestine, Syria, Turkey, Iraq, Persia and a great many others. Beneath many differences in their points of view there runs a general desire to cement the Brotherhood of Islam and to find in it the solution of the many difficulties and evils from which the Islamic world is suffering.

By far the larger proportion (about three-fourths) of my fellow-citizens in India belong to the Hindu Religion. This in itself is a very comprehensive system, comprising many schools of thought and many ways of practical and social life. While adhering to my own ideas on the subject of worship and religion, I have found much in Hindu philosophy, Hindu poetry, and the best of Hindu thought, to appreciate and admire.

I have also travelled widely through Buddhist countries.

Of China I carry away very friendly but somewhat melancholy memories. The religions of China are Buddhism, Confucianism, and Taoism. In such a classification it is difficult to say where philosophy begins and religion ends. The three systems live side by side, and are not at all mutually exclusive. The sadness of Chinese life arises from the extreme poverty of their masses and the breakdown of their political organization. The heart of the Chinese people is sound; their morals will stand comparison with those of any people in the world; their intellects are acute, and are now turned towards modernity as made in the United States.

Japanese Buddhism has developed special phases of its own. During my visit to Japan I tried to study some of these phases, and I found the heartiest welcome and the most generous assistance in my enquiries.

*(Continued on page 477)*

## EVIDENCES OF DIVINE INSPIRATION

*By President Heber J. Grant*

AS the days come and go, and the years also, I am more profoundly impressed with the marvellous and wonderful inspiration of the Lord that came to the Prophet Joseph Smith. When I stop to reflect upon what he accomplished in 14 years, from the organization of the Church in 1830 until 1844, it is marvellous to me. It seems to me that it should be a testimony to the people of the world, when they consider the many wonderful things that he gave to us and what he accomplished (notwithstanding the imprisonments, notwithstanding the mobbings and the drivings, notwithstanding the tarring and feathering, notwithstanding the many trials that he had, being arrested and tried time and time again), of the divinity and the inspiration of Almighty God to this man.

I never hear the song, *We Thank Thee, O God, for a Prophet, to Guide Us in These Latter Days*, but I feel that it was written for and means Joseph Smith, who was the instrument in the hands of God in establishing again here upon the earth the plan of life and salvation. I think that one of the most remarkable and wonderful revelations ever given to the Prophet was that given to him in Liberty Jail, after he had been sentenced by a court martial to be shot—the following morning with his brother and other men. There was no power given to the people of the world to prevent him from communing with the Lord. I rejoice in that marvellous revelation. Time and time again it has been my great pleasure to repeat part of it in public and in private.

I am very grateful for the remarkable and wonderful revelation that we have, known as Section 110 in the Doctrine and Covenants. I rejoice that the Saviour of the world, the Redeemer of mankind, saw fit to appear to the Prophet Joseph in the holy temple in Kirtland, and also that many of the great prophets of God appeared, and that all the keys and powers of each and every one of the dispensations of the Gospel of Jesus Christ that have been upon the earth were restored through the ministrations of the various men who held those keys.

I have not taken time to prepare a sermon. I just rejoice in bearing to you my testimony of the remarkable and wonderful experiences that came to me in Logan at the dedication of that Temple, again in Manti at the dedication of that Temple, and again in the Hawaiian Islands and in Canada and Arizona. Upon each and all of those occasions there has been poured out upon those who have been present at the dedications the influence of the spirit and the power that comes from God, our Heavenly Father. I look back and feel and can testify that at each and all of these dedications my heart has been filled with gratitude and thanksgiving to the Lord.

That the Spirit of the Lord may be the guide and companion of each and every Latter-day Saint, and that we may endeavour so to live that our lives may proclaim the Gospel of Jesus Christ by the uprightness, the integrity, and the devotion of the same, is my humble prayer.—(Adapted from an address delivered before the 1936 Church Genealogical Society.)

## MANIFOLD MORE

*By Elder Wendell J. Ashton*

**A** THRONG of some 7,000 curious people blanketed the otherwise green banks of the River Ribble not far from where it glides almost silently under the old Tram Bridge at Preston in Lancashire. Two men raced afoot toward the water's edge. They ran with all their might and main. Each was intent upon having the honour of being the first person to be baptized into the restored Church of Jesus Christ in Britain.

This riverside scene, July 30, 1837, with Elder Heber C. Kimball baptizing in the Ribble must not have been a great deal different from that one day about 1900 years ago when a man named John the Baptist stood in a stream in Palestine and "then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins."

Younger and faster of foot, George D. Watt reached the water first, and thus became the first Latter-day Saint convert in Great Britain.

This week Mormonism enters its hundredth year in these Isles. As the Church in Britain moves toward the century mark, it is soul-strengthening to reflect in retrospect over some of those lives which followed the lead of George D. Watt and entered the fold of the Good Shepherd in this land.

Altogether there have been more than 125,000 Britons accept Mormonism, and hundreds are the stories of lives exemplifying the Saviour's reply to one of Peter's queries :

There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

John Taylor was an English boy who toiled in the hayfields in the region of the "Lake Poets" near Windermere. His was a long search for the Truth. He belonged to one church and then another before emigrating to Canada at the age of twenty. There he and others formed a Scripture study group. They prayed and fasted "that if God had a church on earth He would send a messenger unto them." The messenger came. He was Elder Parley P. Pratt, and almost instantly John Taylor, the native of Milnthorpe, Westmoreland, became a Latter-day Saint. He was soon known as "The Champion of Right" and as an able writer. He edited, at different times, Church magazines in English, German and French. Years of his life were devoted to missionary work. For seven years prior to his death in 1887 he served in the highest of earthly callings—as president of the Church.

Two other illustrious journalists followed President Taylor from these shores. Apostle George Q. Cannon's mother heard the Gospel from the lips of John Taylor in Liverpool and when George Q. was 12 years of age the family sailed for America. His mother died on the voyage and was buried in the sea. But her son later became a United States Congressman, founded a newspaper in San Francisco and the *Juvenile Instructor*, wrote several books, opened the Hawaiian Mission, where he baptized hundreds, and served in the First Presidency of the Church for 21 years.

Apostle Charles W. Penrose was a London lad who was the only member of his family to join the Church. He turned down a lucrative government position to become a Mormon missionary during his first ten years in the Church. He walked about 4,000 miles each year—sometimes hungry and with bleeding feet. Before his death in 1925 he had edited several newspapers, helped frame the Constitution of the State of Utah and served in the First Presidency.

At midnight, June 15, 1873 in the Kennet River near Hungerford, Berkshire, 11-year-old James E. Talmage was baptized—at midnight because persecution would not permit the ordinance in daylight. Fifty-one years later he returned to his native country as European Mission president and one of America's foremost scientists in his field—a fellow of the Royal Microscopic Society, Royal Scottish Geographic Society, Geology Society (London) and the Philosophical Society of Great Britain. Apostle Talmage's doctrinal works are unsurpassed in literary quality and exactness.

The quiet, well-mannered ways of a Mormon employee in the office in which he worked interested George Teasdale, then (about 1850) just out of London University. He investigated his friend's religion, was convinced of its verity, and joined. Sacrificing friends and possessions on the altar of conviction, he went about the country proclaiming the Gospel. He later emigrated to Salt Lake City. Again he was called to Britain as a missionary, and crossed the Plains with a mule team. Some years after he was ordained an Apostle.

**T**ODAY there is an Apostle who was born in Dublin, Ireland, 71 years ago. He is Elder Charles A. Callis, who swung a pick in the coal mines to help support a widowed mother. Baptized in Liverpool when eight years old, he soon after sailed with her to America third class—"because there was no fourth class." He served as president of the Southern States Mission for 25 years before his ordination to the Apostleship in 1934.

The late Elders John R. Winder and Charles W. Nibley are two Britons who became members of the First Presidency. Elder Winder, as a young man working in a London shoe shop, found a scrap of an envelope on the floor bearing the words "Latter-day Saints." Curiosity led him to the Church, where he found solace of soul. Elder Nibley was born in a coal miner's home in Hunterfield, Scotland. His parents heard an elder preach the Gospel on the village green, accepted its truths, and, with family, crossed the ocean, steerage. Elder Nibley became a prominent business man as well as a pillar in the Church.

His mother too poor to take him with her when she joined the Church and embarked to the States, Warrington-born Brigham H. Roberts as a tot was left with none-too-responsible friends. He slept in doorways and ash barrels, crossed the ocean when nine years old, and walked barefooted—because he lost his shoes—across the Plains. A burning testimony of the Gospel fired him on to the front ranks. He has produced perhaps more Church doctrinal and historical volumes than any other man, and as a capstone to his vigorous life he was invited to address the World Congress of Faiths in Chicago in 1933, shortly before his death.

To continue to name others would weary the printer. The late

*(Continued on page 476)*

THURSDAY, JULY 23, 1936

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EDITORIAL

THE WORLD CONGRESS OF FAITHS

ELSEWHERE in this issue of the *Star* we reprint a portion of the speech delivered by A. Yusuf Ali, an eminent Muslim scholar, at the first session of the World Congress of Faiths, held in London July 3-18, 1936, comprising in all 24 public meetings. This speech fairly indicates the spirit that prevailed at the Congress and therefore may be taken as its keynote.

As will be seen, the promotion of World-Fellowship through religion was the objective of this Congress. The first world gathering with this objective was held at the International Fair, Chicago, in 1933. Two or three religious congresses of world-wide membership were held previous to 1933, but none with the objective of the Chicago and the London Congresses. This objective indicates progress—a growth in the spirit of brotherhood, in religious tolerance, in an increasing desire for peace, and a better understanding of other faiths.

Most of our troubles with others are due to misunderstandings. Especially is this true in the field of religion. And in proportion as these misunderstandings are cleared up troubles vanish and prejudices disappear. The Latter-day Saints, especially, know this is true. Today their Church is highly respected in America; formerly it was bitterly hated and the saints were cruelly persecuted. In many respects the experiences of the saints in Europe paralleled and were similar to those in America. The change has been largely due to a better understanding. Hence our people know that gatherings like the Congress of World Faiths are good things and should be held at convenient intervals.

Not that we are prepared to admit that any other Faith is as good as our own, or should be accepted in place of ours. But we shall ever assert that "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may." This is a doctrine of perfect religious toleration. Latter-day Saints should ever strive to practise it perfectly. The spokesmen of all Faiths represented at the Congress asserted that they believe in this doctrine of religious toleration and try to practise it.

Further, "We believe in being honest, true, chaste, benevolent, virtuous and in doing good to all men." It was surprising to learn in the Congress how fully the Faiths there represented accept this article of our faith and are trying, as we are trying, to live true to it.



Again, all the Faiths there represented believe in one God, the Father of us all, and in the universal brotherhood of man. One God, one brotherhood, one and the same Golden Rule—these doctrines being basic of all world Faiths, why should not their adherents meet in a world congress to emphasize the principles common to all? It was truly beautiful to witness and feel the spirit of brotherhood that pervaded the Congress. If this same spirit were to pervade all the rulers of nations to the extent it appeared to pervade leading representatives of world Faiths, there would be no more wars and the “lion and lamb” could “lie down together.”

And so the Congress was held with the view of trying to bring the influence of great world religions to bear to a greater extent than ever before in the cause of peace and good will, both local and world-wide. Of course this requires, first of all, an understanding of the principles common to all the great Faiths and the development of world-fellowship among their adherents. Hence there were eminent Buddhists, Hindus, Muslims, Christians and Jews taking part in the proceedings of the Congress. They did not emphasize their differences, but only those things that contribute to love, brotherhood and unity. It was agreed in the beginning that provocative and argumentative discussions would be avoided. Among the speakers were some of the ablest and keenest minds in the religious field. Their scholarship was profound, and yet the humility of some of them was beautiful to see.

To anyone hearing and seeing the rendition of the programme of this Congress it should be easy, it appears to us, to believe in the Fatherhood of God. Here were men and women of different Faiths, different lands and different colour, all manifesting (of course, in a very imperfect way) many of the attributes of our Father—intelligence, love, sympathy, a thirst for truth, peace, righteousness, beauty of living, etc. Do not aspirations for the divine suggest the divinity in us all—the life or immortal spirits of which God is the Father?

Now while the Congress was inspiring, uplifting and altogether worth while, to a Latter-day Saint something vital was lacking—a definite assurance that God is a real, living Personality Who has positively revealed and does now reveal vital truths to His mortal children for their guidance. He has not left them in ignorance as to “a way of life” that will lead them back into His presence, not left them to grope blindly for a knowledge of those truths necessary for them to know in order that they might live acceptably to Him.

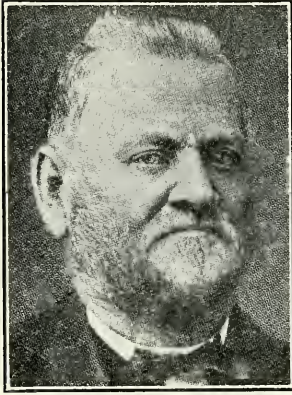
But after all is said, it is certainly true, it seems to us, that the Congress was a great spiritual success. We join in hearty thanks to all those responsible for the Congress and the success of its programme. The Proceedings will be published in September and will make a valuable volume for any library.—JOSEPH F. MERRILL.

## THIS WEEK IN MORMON HISTORY

### The Church Enters Its Hundredth Year In Great Britain

**P**RESTON is a town of spires and green hedges in that part of the north where they trill a song about the "Lancashire lassie with clogs and shawl." Large enough to have its own electric tram system and small enough to have but one daily newspaper, Preston lies on the grassy banks of the River Ribble 16 miles from where it graciously loses itself in the Irish Sea.

Preston glitters with tradition. No less than 15 royal charters have been conferred upon the borough, which also lays claim to the birthplace of Sir Richard Arkwright, the eighteenth century barber who later invented the spinning machine, and to St. Walburge Chapel, with one of the highest spires in all England. Protruding into the air like a gargantuan needle, it rises 303 feet. In medieval times Preston and the surrounding vicinity was both a battleground and domicile for kings and princes. During the reign of Edward III, the town was attacked and partly burned by the Scots on their way to historic old Houghton Tower nearby.



Orson Hyde

He clinched the nails.

These events, now honoured as history by the chroniclers, have left their landmarks. But hidden down one of Preston's narrow back streets in what is now a venerable residential district stands intact today old Vauxhall, scene of the event which gave Britain the

brightest gem in its lustrous crown. In Vauxhall, its brick walls now wearing the dark cloak of age, but still the plain, shingle-roofed structure it has always been, was the place where the restored Gospel of Jesus Christ was first preached in this land—and in all Europe, for that matter. This transcendent happening occurred exactly 99 years ago. The date was **July 23, 1837.**

Now for the story.

In a horse-drawn coach—the interurban transportation of the day—rode into Preston one Saturday afternoon seven young men. Two of them were Apostles of the Church of Jesus Christ of Latter-day Saints. Their names were Heber C. Kimball, a tall, dark-eyed potter, and Orson Hyde, a self-educated preacher. The others were Willard Richards, Joseph Fielding, John Goodson, Isaac Russell and John Snyder. They were the first missionaries to Great Britain of the restored Church. They had arrived two days before at Liverpool, on a frail sailing vessel, the *Garrick*.

As they entered Preston—thirty miles north of Liverpool—bands were playing, flags and bunting were flying and cheers filled the streets. But all this was not for the missionaries.

They were bringing, humbly and unheralded, a strange message into a strange land. The excitement was over the parliamentary elections. Queen Victoria had only a few days before begun what was destined to be the longest reign in Britain's history. Unfurled before the missionaries' eyes as they alighted from the coach was a large streamer bearing the gilt inscription: "Truth Will Prevail."

"Amen!" shouted the elders. "Thanks be to God. Truth will prevail." Indeed they accepted it as a favourable omen, for they were certainly messengers of the everlasting Truth, the pure Gospel of the Master.

### The Cover

THIS week Mormonism enters its hundredth year in Great Britain. This narrative explains the beginning days of the Gospel in this land. It relates the inspiring story of how the first sermon was delivered in Vauxhall Chapel in Preston.

The *Star* cover depicts an artist's impression in water colours of Vauxhall (which still stands today) as it appeared when the Latter-day Saint missionaries first visited it July 23, 1840. In the foreground is Apostle Heber C. Kimball, "Father of the British Mission," who delivered the first sermon of the restored Church in the Chapel 99 years ago.

Six of them found lodgings at the home of a widow. The seventh, Joseph Fielding, began searching for his brother who lived in the town. His kinsman was Reverend James Fielding, also brother of Mary Fielding, a Latter-day Saint residing in Canada who later became the wife of Hyrum Smith, brother of the Prophet, and mother of President Joseph F. Smith, sixth president of the Church. Reverend Fielding's Mormon relatives across the Atlantic had written to him about the Church and so he was ready to welcome the missionaries when his brother Joseph called on him that Saturday afternoon.

Reverend Fielding invited the elders to his home in the evening, and until deep into the night they talked about the Gospel. Before leaving, the visitors were asked by him to attend his Sunday services the following morning.

There was a prayer beating in their hearts as those missionaries sat before Reverend Fielding while he spoke at the Sunday morning service. "We sat before him, praying to the Lord to open up the way for us to preach," related Elder Kimball in his journal. Then as the meeting was about to close Reverend Fielding made an announcement—without notice, without petition and as though inspired. He told his flock that in the afternoon an elder of the Latter-day Saints would preach at the hall.

Thus in the afternoon of Sunday, July 23, 1837 the eventful time came. Before a large assembly—the news about the speaker had spread rapidly—the stately figure of Heber C. Kimball arose to deliver Mormonism's first sermon in Great Britain. Elder Kimball gave the message of Truth in simple language. He told them that the heavens had again been opened, that the resurrected Jesus had appeared to the Prophet Joseph Smith and restored His pure and divine Gospel, which had been lifted from the earth because men, back in the early centuries after His earthly advent, had tainted it with mundane rituals, with man-made interpretations. Elder Kimball told them of the first prin-

ciples and ordinances of the Gospel: faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost.

After his remarks, Elder Hyde took the lecturn and bore testimony to the verity of Elder Kimball's remarks.

Another invitation was given the elders to preach in the evening. At this time Elder Goodson spoke and Joseph Fielding bore testimony. Again on the following Wednesday Elders Hyde and Richards spoke at Vauxhall. As Reverend Fielding later said: "Kimball bored the holes; Goodson drove the nails, and Hyde clinched them." Fearing he would lose his congregation, Reverend Fielding became embittered toward the elders, and forbade them from holding further meetings at his place.

But the seeds of righteousness had been sown. A week after the first sermon, nine souls were baptized in the River Ribble. Five months later, at the first conference of the Church in Britain, held in Preston, 300 converts attended. After eleven months, the first missionaries had converted 1,500 persons. Since then the harvest has been great.

Heber C. Kimball and his associates gave to Britain a supreme and blessed treasure 99 years ago. In the years since indeed Britain has contributed many choice gifts to the membership of the Church.

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### Other Anniversaries This Week

**July 23, 1847**—The advance company of Mormon Pioneers became the first Anglo-Saxons to employ irrigation when they turned water on the newly tilled land in Salt Lake Valley.

**July 24, 1847**—The Mormon Pioneers, headed by President Brigham Young, entered Salt Lake Valley.

**July 24, 1929**—Apostle John A. Widtsoe opened the Czecho-Slovak Mission.

**July 27, 1840**—Apostle John Taylor left Liverpool to open the door of the Gospel to Ireland.—WENDELL J. ASHTON.

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### MANIFOLD MORE

*(Concluded from page 471)*

George Reynolds of the First Council of Seventy and Elder John Wells of the present Presiding Bishopric are native Englishmen.

Wales has contributed her stalwarts, too. Evan Stephens, for 25 years leader of the famed Tabernacle Choir, first learned to love music as a boy listening to Mormon hymns in his straw-thatched cottage in Pencader, Carmarthenshire. Many are the other illustrious authors and song writers who were born in these lands. Among them were William Clayton (*Come, Come Ye Saints*), John Jacques (*O, Say What Is Truth*), John Nicholson (*Come, Follow Me*), Henry Naisbitt, John Lyon, Hannah Cornaby and Hannah T. King.

Seven members of the first company of Mormon Pioneers came from Britain. Sister Ruth May Fox, who now presides over the 70,000 Young Women's Mutual Improvement Association members, and Sister May Anderson, president of the Church Primary Association, are natives of England with life stories as inspiring as any of the men's.

These are but fragments of stories of some noble British lives which received " manifold more." There are hundreds more, scores of which are now lost in the forgotten mounds of memory which the printed page has not preserved.

## THE ESSENTIAL BASIS OF RELIGION

(Concluded from page 468)

I now come to Judaism and Christianity, which are sister religions to Islam. There is so much common ground between them that it seems a pity that there should not be more intimate contact between those who bear those labels.

Again appealing to my personal experience, I can say that many Christian audiences have listened with welcome to my exposition of Islam, and some churches have even invited me to occupy their pulpits. Apart from doctrinal matters, there is so much common ground.

I had an extraordinary experience in my early student days when I visited the island of Malta. I visited the Catholic Cathedral there. I conducted myself with reverence and attracted the attention of some Italian priests who, afterwards, came up to me, and spoke to me in the most friendly terms. In those days I knew no Italian, but I had some knowledge of Latin. When I spoke to them in Latin they were surprised, and their friendliness to me was all the more increased. The friendly feeling that grew up after that chance meeting induced them to add to their kindness by inviting me afterwards and showing me things which I should never have seen unshepherded. I still carry fragrant memories of that meeting in my heart and remember the words with which we parted. I asked them if it would be possible for us to meet again. They pointed to the sky and said: "Let us hope, in Heaven." (*In coelo, speremus.*)

Thus you will see that, individually, many of us have actually felt and experienced the fellowship of faiths. Why can we not bring it about on a larger scale and in a more organized way? We have seen before our eyes the "Past's enormous disarray." (Rupert Brooke.) Such ills cannot be cured by ordinary means, and certainly not through the instrumentality of politics. We have to look to deep-seated causes within. These are bound up with whole bundles of prejudices, feelings of attraction or repulsion, inherited tendencies and environments, historical and cultural chains of association, varied intellectual responses to common human experiences, and even deliberate misrepresentations or misunderstandings created perhaps for purposes of war or selfish aggrandisement. In so far as history and human experience have cleared our vision, we can put away past conflicts in the limbo of forgotten things. In so far as our actual feelings and sincere beliefs prevent us from seeing things in the same light, we can tolerate and try to understand other points of view. But there is nothing to prevent us, with all our differences, from realising a sense of fellowship and cooperation. The office of Religion is to bind us together in the bonds of a common humanity. Let us go forward, with humble faith and a firm resolve, to the achievement of our collective Hope!—(Condensed from original.)

## NEWS OF THE CHURCH IN THE WORLD

Utah is a wonderland of natural parks, including what Carveth Wells, noted English explorer, terms "the three most vividly coloured fairylands in America—Cedar Breaks National Monument, Bryce National Park and Zion National Park." It contains briny Salt Lake, where swimmers float like corks,

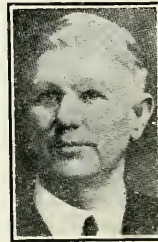


**Gull Monument**  
Attracts Tourists.

and the adjoining saline Bonneville Speedway where Sir Malcolm Campbell last year established a world land speed record of 300.337 miles per hour and where Britain's Captain George E. T. Eyston last week established various new land speed records in his *Speed of the Wind*, including the 24-hour record of 149.09 miles an hour average. But of all Utah's attractions for tourists, a little ten-acre plot in Salt Lake City is admired by most visitors. It is Temple Square. This fact was shown in a recent survey conducted by Mr. W. D. Rishel, president and manager of the Utah Automobile Association. Next in tourist appeal is Great Salt Lake and third is the natural grandeur of the national parks. Temple Square includes the famed Salt Lake Temple, 40 years in building; the Mormon Tabernacle, which seats 8,000 and where a whisper can be heard from one end of the hall to the other; the Seagull Monument, erected in remembrance of the divinely directed flight of birds which saved the Pioneer crops from crickets in 1848; the oldest house in Utah, a log structure built in 1847; statues of the Prophet Joseph Smith and his brother, Patriarch Hyrum Smith, and other monuments and buildings connected with Latter-day Saint history. Approximately 175,000 tourists from all over the world admired Temple Square last year.

**Construction** by the Church of a £2,000 bureau of information building is now under way at the base of Hill Cumorah in western New York State. It will serve as a further attraction for tourists who stop to inspect Hill Cumorah Monument, dedicated July 24, 1935 and marking the spot where the Prophet Joseph Smith received from the Angel Moroni the gold plates containing the Book of Mormon record. The new building is designed on Aztec (Red Indian) patterns—the architecture of America in Book of Mormon (pre-Columbus) times. From an electric control room in the bureau, powerful light rays will play upon the imposing 40-foot granite monument crowning the Hill. In its Sunday (June 21) photographure, the *Democrat and Chronicle* (Rochester, New York) published a large picture of 33 youthful Mormon missionaries receiving instructions at Cumorah.

**Fifty-seven** years ago a 19-year-old Mormon boy who had worked in Utah's once thriving silkworm industry and at the time a clerk in the local police court was named secretary of the Twelfth Ward Sunday School in Salt Lake City. His name was George Dollinger Pyper. He remained as Sunday School secretary in the Pioneer chapel for six years. It was his first position in this organization. Today Elder George D. Pyper is general superintendent of all Latter-day Saint Sunday Schools, with nearly 400,000 enrolled pupils. Almost continuously since 1879 Superintendent Pyper has served in this auxiliary of the Church.



**Elder Pyper**  
Visits Old School.

Not many days ago Elder Pyper visited the old Twelfth Ward structure where he began his Sunday School work. It is one of the few remaining landmarks of sturdy

Mormon Pioneer architecture in Salt Lake City. He found that its time-stained rock walls were being torn down. The old chapel will be razed to make room for a new £7,000 administration building of the Salt Lake Board of Education.

**Temple** work is too interesting to Elder Charles R. Jones, president of the Mesa Temple of the Church, to



President Jones  
Likes His Work.

even give it up during holiday time. The summer recess of the Mesa Temple is June 8-September 21. Vacationing in Salt Lake City, Elder Jones has chosen to perform vicarious ordinances for the dead in the Salt Lake Temple, beginning in August, when the latter temple opens.

Throughout the past year, the Mesa Temple averaged 2,000 baptisms weekly, President Jones reports.

Since Elder Samuel Harrison Smith, younger brother of the Prophet Joseph, started east through New York State one June day in 1830

as the first missionary of the restored Church, nearly 70,000 travelling elders have gone into the world at their own expense and with no remuneration from the Church to declare the Gospel. Today in the 32 missions of the Church spread over the globe there are nearly 2,000 missionaries; in the 116 stakes, more than 1,500. Within the next few months this number will be swelled by hundreds, with the launching of a Church-wide missionary system in the stakes. In each stake will be appointed a mission president, who will call local members of the Priesthood to serve on missions just as do elders in the field, except that they (the missionaries in the stakes) will continue to pursue their regular occupations. Their Church work will be confined solely to proselyting. Many of them will be potential travelling elders in foreign countries. Each stake will be divided into districts for the missionary work, each will distribute tracts and pamphlets among non-members as is done in the established missions. The new system is another demonstration of the effectiveness of Church organization, and of the strength and zeal of an unpaid ministry.

## OF CURRENT INTEREST

**Health**—Challenge to health standards in Great Britain was recently issued in the House of Commons by Premier Stanley Baldwin when he revealed that approximately 35 per cent of applicants at Government recruiting offices last year were rejected because they were not physically fit. Before a luncheon of the National Institute of Industrial Psychology in London recently, Dr. Cyril Norwood, one time headmaster of Harrow and now president of St. John's College, Oxford, said there was too much of the "C3 element" in the general population of Britain. He said the country is carrying too high a proportion of "physical illiterates." Meanwhile, tobacco consumption, which science has long shown to inhibit health, was increasing appallingly. "In 1936 we estimate that

we shall sell about 10,000,000 pounds more tobacco in one form or another than we sold during 1935," said one tobacco magnate (*Star*, Feb. 27.)

**Quintuplets**—One of the marvels of modern science is the development of the Dionne quintuplets of Callander, Ontario. Born "dusky, blue-skinned and spider-limbed," in the words of Dr. Allan Dafeo, the physician who brought them into the world, today they are robust, healthy and better than two years of age. The diet of the Dionne "quins" prescribed by Dr. Dafeo follows upon the principles of the Latter-day Saint Word of Wisdom. The "wonder babies" thrive on thick pea soup, fruit, fruit juices, strained vegetables, cereals and one quart of milk each day for each child.

## FROM THE MISSION FIELD

**Arrivals**—Arriving on the s.s. *Washington* July 8, new travelling missionaries were assigned as follows: Sister Florence Malmberg Aberdeen, Idaho, on Mission circuit, beginning in Leeds; Elders Julius A. Leatham (Phoenix, Arizona) and Alton D. Merrill (Provo, Utah), Sheffield District, and Elders Arthur C. Porter (Rexburg, Idaho) and Seth H. Young (Salt Lake City, Utah), Norwich District.

**Doings in the Districts: Scottish**—Great interest is shown in a recently organized Glasgow Branch physical education class, of which Brother James H. Gemmell is instructor.

Glasgow Branch has organized a tracing society for distributing Church literature. Brother James H. Gemmell is high man, selling between two and three dozen copies of the *Millennial Star* each week.

**Newcastle**—At services in Darlington Baths Sunday, July 12, Gordon H. Jones was baptized by Elder J. La Grande Stephens, and confirmed by Elder Stanford J. Robison; James W. Jones, baptized by Elder Stephens and confirmed by Elder John E. Cameron; Thomas E. Jones, baptized and confirmed by Elder Stephens; Winifred Jones, baptized by Elder Stephens and

confirmed by Supervising Elder Clair M. Aldrich; Lillian Jones, baptized by Elder Stephens and confirmed by Elder Cameron; Lillian E. Jones, baptized by Elder Aldrich and confirmed by Elder Robison; May Jones, baptized by Elder Aldrich and confirmed by Elder Stephens; Hannah Jones, baptized by Elder Stephens and confirmed by Elder Aldrich, and Minnie Jones, baptized and confirmed by Elder Robison.

The distinction of having 100 per cent branch membership, in addition to friends, in attendance at its conference was attained by Hexham Branch Sunday, July 5. Branch President Alex M. Morris was in charge of the three sessions. Guest speakers were Supervising Elder Clair M. Aldrich, District President Frederick W. Oates and Sister Gladys Quayle, district Y. W. M. I. A. supervisor.

**Leeds**—Leeds M Men ran their consecutive baseball victory string to ten games Saturday, July 11, when they defeated the Black Giants at Leeds, 23-5, to enter the finals of the Yorkshire Amateur Cup play.

**Notice**—The *Millennial Star* will provide each month, free on request, copies of the Mission Auxiliary Guide to its readers.

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